

Christ Our Light

Pentecost Monday

Read John 12:44-50

A man was coming home with a horse and buggy on a dark rainy night. He did not realize how he looked while he was on the way in the dark. But as he entered a town he came near a light. Then he noticed that there was some mud on his clothes. As he drew nearer the light he found that he was almost all covered with mud spatters. Light makes it possible to see things as they are.

The light of Jesus reveals man's true condition. As a person draws near to Him he learns that he is a sinner. The light from God reveals and condemns sin most severely.

Jesus did not come into the world to condemn the world but that man might be saved. Nevertheless, for the man that rejects the saving word there is only condemnation left. Those who submit to Jesus and receive His Word, He saves from sin. Of those who reject, Jesus says, "The word that I have spoken the same shall judge him on the last day." The Word of God is a light that cannot be escaped. It leads man to salvation or it becomes his judge. To those who go lost, the Judge will not be a stranger. They will be judged by that word of God that they despised and rejected here.

Jesus, the Light, not only shows us how to live, He shows us how to live forever. He not only gives directions how to live, He furnishes the power. "His commandment is life everlasting." "To as many as received Him to them gave He the power to become the sons of God."

Salvation is a personal matter. We cannot be saved by someone else's faith. "Whosoever" is a term that wants to include each one. But it includes each one as an individual. You are called to a life of light. "Whosoever believeth on Me shall not walk in darkness."

Jesus came to reveal the Heavenly Father. The wrong conception of God led to Eve's sin. Men have had the wrong conception of God ever since. Jesus revealed what God is like. He could say, "He that hath seen Me hath seen the Father."

The Father's attitude towards man is that which Jesus revealed. Paul said that Jesus is "the image of the invisible God." God in heaven is not the vengeful judge whom Jesus is seeking to appease. No, He is the one who sent Jesus—the best He had—because He wanted man to be saved. The loving, serving, sacrificing Jesus is the image of the invisible God. Jesus came as a light into the world, to give us light on what God is like. We learn to know Him through Jesus.

Jesus is also the light that shows us the way to God. This light shines to us through the word of Scripture. Therefore, a saint of old could say, "Thy word is a lamp unto my feet and a light unto my path." Let us walk in the light we receive from God. Perhaps you feel that you do not understand or see enough of the way to start out on it. When you drive a car at night you do not see very much of the road at the time. But as you move forward in the light you have you see more and more of the road. So use the light you have received from God. Active faith in the Word of God will light up the way of salvation for you as fast as you proceed in it. "The opening of Thy word giveth light; it giveth understanding to the simple." Ps. 119:130.

"Lead, kindly Light, amid encircling gloom, Lead Thou me on."

—J. S. S.

Camrose Lutheran College

— AND THE —

Centennial Surplus

The Planning Commission has presented its report. The assignment placed before that commission was a tremendous one. The report is comprehensive and generally acceptable.

It is evident, however, that changes must be made. Other voices will be heard from the convention floor—voices from some who from the vantage point of both local and district perspectives see opened doors that the commission may have missed.

While we would not want to interfere with the gifts designated to other institutions, yet it seems that the Centennial Surplus could be given a somewhat wider distribution. We take note of the fact that the schools will receive very little aside from the recommendation of the commission in regard to our seminaries.

We all realize that the seminaries hold a central place. The very fact that they hold a central place makes it necessary to consider, in a special way, each institution of learning that will insure candidates for theology. Our church schools in Canada fill such a place.

At this time we are thinking of the opened doors for Camrose Lutheran College. That this institution is serving in a vital way is certain. Therefore the Board of Directors of Camrose College makes a unanimous request to the convention that this institution be given a sum of twenty thousand dollars from the Centennial Surplus. That this is not an unreasonable request the following three reasons will show:

1. Our schools in Canada are really Home Mission promoters. Camrose College serves, not only as an educational institution, but sends into our vast Home Mission fields trained workers. These workers are much needed in such a vast Home Mission field as is ours in Canada, and they give our pastors much needed assistance. That is one reason why we are assured that our request is practical and reasonable.
2. Luther Seminary in Saskatoon has come to stay. It has already rendered a very effective ministry and strengthened our church in a marked way. Now its ministry is to be extended: We heartily approve of the recommendation by the Planning Commission for Luther Seminary, Saskatoon. Just because the Seminary is enlarging its sphere of influence we must undergird it by assisting Camrose Lutheran College so that it can with increased effectiveness direct and prepare candidates for continued study at Luther Seminary. It is BECAUSE of the recommendation by the Planning Commission for Luther Seminary that we are asking for \$20,000.00 for Camrose Lutheran College.
3. Camrose Lutheran College has the confidence of our people of Alberta. Upon the invitation of two Swedish Congregations a sum of almost \$800.00 was subscribed to the Camrose College Memorial Appeal. The objective of this appeal was \$50,000.00. The canvass started about a year ago. Support beyond our estimation was given by our church people and by non-Lutherans. With cash and pledges the goal has been reached. We realize, now, however, that a building that will meet the needs of our school cannot be built for that amount. The canvass, however, has given us faith to believe that Camrose Lutheran College stands before an opportunity of service—of opened doors—that the most optimistic did not envision before our appeal was made. Our field, in the main, has been canvassed. Shall we now, when the Lord has indicated His favor through the gifts that have come in; when students have to be turned away for lack of room; when the people of Alberta are in a special way conscious of the part our College can play: shall we now build an inadequate institution for the years to come? Shall we build an institution with the funds at hand, or shall we catch the vision of this opened door and add to what people have given a sum that will make possible an institution commensurate with our present and future needs?

We believe these are three good reasons for the request we are making:

1. Camrose College is essentially a Home Mission promoter.
2. The enlarged Seminary program demands an enlarged preparatory program.
3. Our Church people and interested friends have shown faith in the future of the school.

We therefore respectfully submit to the voting delegation of this convention our request for twenty thousand dollars from the Centennial Surplus. We stand at the threshold of greater things in Canada. God grant that our vision for Canada is large enough to see and make use of these great opportunities. We owe it to our church for the thousands of dollars that have been spent in our district, not to falter now before this wide open door.

Unity

What a disunited world! What conflicting forces and interests! Capitalist and labor; free enterprise and socialism; East and West; Jew and Arab; Hindu and Moslem; Catholic and Protestant; overbearing majorities and suffering minorities; religious intolerance and religious indifference—much more might be mentioned. What prejudices and hatred produced by lingering feuds and fresh injustices lie hidden in human hearts—dry tinder awaiting only the fateful spark to start a conflagration. Time bombs aplenty in individual hearts and in national and group thinking, which, unless removed, might shatter the earth!

Men are desperately trying to remove these bombs and to unite mankind in a bond of peace and unity. "Sign on the dotted line of treaties and world agreements to assure peace and security. Create a world government to enforce it. Let the dreadful prospect of an atomic war be known and men will be frightened into living in harmony. Educate man and he will be good and live peacefully." Thus they argue and work. Commendable—but inadequate. For neither treaties nor world legislation, nor threats, nor education alone can truly change the heart and the will, which is the source of human life and actions. A dam may restrain evil purposes for a time, and deflect the flow of events, but the gathering pressure of evil motives will ultimately break through.

But God has a plan for human unity, solidarity and peace. His purpose is that "We might gather together in one all things in Christ" Eph. 1:10. Let Christ be the meeting place for those who are poles apart, and they will find themselves united in Him and at peace and unity with one another. "For He is our peace who hath made both one; and hath broken down the middle wall of partition between us."

Not new treaties or organizations are our greatest need, but a new Pentecost when after repentance and faith united nations, each in their own tongue, and as the Spirit gives them utterance, shall speak the wonderful works of God. Let Christians with one accord, pray for it, work for it.

A. K. H.

FAITH

S.L.B.I. is a faith project. We are very thankful to God for the faith that has made our school expand. Yet—although many prayers for it have been answered it is pitifully insignificant when weighed against the promise that faith can remove mountains. What would happen if faith and the number of praying friends increased?

S.L.B.I. needs your prayers. We need prayers for spiritual things—for a completed consecration of staff and students, for grace and guidance for everyday tasks that the Lord's work may not be hindered in our midst. We need prayers for temporal things—for health and for funds. The Lord's work has no knees but your knees.

S.L.B.I. needs your material gifts. If repairs are to be made, if the school is to grow, if new workers are to be hired, if new equipment is to be added to maintain high educational standards, we must have much support. The Lord's work has no gifts but your gifts.

Finally, S.L.B.I., whose motto is: "We Would See Jesus", must grow if it is truly Christ centred. In this process it must become better known. Let all your friends become our friends. Christian stewards, the Lord's work has no lips but your lips.

—T. R. Sylte.

The Shepherd - Hyrden

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We invite the attention of the Shepherd subscribers, convention delegates, and pastors of our Church to the article regarding Camrose Lutheran College on page one of this issue.

\$100,000.00 Expected for Canadian Sunset Home Appeal

Here's the news you've been waiting for! The Canadian Sunset Home Appeal, which was authorized by the District Convention last summer, is about to get under way. The goal has been set, plans have been made, and information will soon be on the way to every home in the district.

For many years the church has been faced with the inadequacy of the present home at Bawlf, and a great deal of prayer, thought and thorough investigation has gone into the plans for providing adequately for our old people in the future. Present plans have not been conceived on the spur of the moment. The guidance of experienced and able leaders has been sought, and decisions are reached after much prayer and careful thought.

Saskatoon was the choice of the Board of Charities as the location of a new home for two reasons. In the first place it is central as far as our district is concerned. Secondly, tax exemption was secured without difficulty.

At the same time, the members of the Board of Charities have been of the opinion that some provision should be made whereby an old people's home could be provided in Alberta as well. Is it, then, the desire of the people of the district to authorize the Board of Charities to build such a home when that can be arranged? This matter will be up for decision at a special meeting of the district to be called at the time of the general convention in Minneapolis. It is to be hoped that there will be a good representation of lay delegates at the convention so that this matter can be discussed and acted upon.

The plan, then, is to organize a drive and solicit funds for the Canadian Sunset Home Appeal this summer.

Pray that this project may meet with a ready response from our people, and that we may adequately provide for the future welfare of our aged—the Canadian pioneers who laid the foundation for our church in Canada.

—J. T. Dahle.

IN MEMORIAM

In loving memory of our dear son "Jerald Edward."

A year has passed since that sad day
When one we loved was called away,
God took him home, it was His will,
But his absence bring such heartaches still.
—Ever remembered by his loving parents,
Mr. and Mrs. Edward Hage, and sister
Audrey.

IN MEMORIAM

In loving memory of our beloved husband and father, A. K. Rosdal, who passed away June 6, 1945.

One life to live
'Twill soon be past
Only what's done for Christ
Will last.
To me to live is Christ. Phil. 1:21.
—Ever remembered by loving wife and children.

NEWS FROM THE FIELD

A confirmation service was held at Carrot River Valley Church, May 26, 1946. There were 17 confirmands. J. Selmer Stolee is the pastor. The church auditorium could not accommodate the crowd present. At the same service the Holoien triplets, Diane, Darlene and Douglas, were baptized.

* * *

L. W. A. OFFERINGS

Valhalla Church, \$12.00; Carrot River Valley, \$450.00; Seldom Parish, \$1,285.18, of which \$878.68 was from Weldon congregation and organizations.

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Plans are in the making for organizing a congregation in the Rose Hill preaching place.

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Miss Lucille Hanson is to serve as parish worker in the Weldon Parish during the month of June.

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CANADA DISTRICT MEETING

I hereby call a meeting of the Norwegian Lutheran Church of Canada at the bi-annual convention of the Norwegian Lutheran Church of America, Minneapolis, Minnesota. The time of meeting will no doubt be from 11 a.m. until 12 noon on Saturday, June 15. However, the necessary announcements will be made at the bi-annual convention.

The primary purpose of the meeting will be to consider the Canadian Sunset Home Appeal, and also to bring the Stewardship Educational Program to the attention of the delegates.—Mrs. A. Dale.

* * *

The annual Bible Week sponsored by the Inner Mission will be held at Torquay, Sask., June 30 to July 7. Speakers: K. O. Lokken and A. M. Vinge.—S. Knutson, president.

* * *

Canada Lutheran Inner Mission Federation will hold its annual meeting if God wills it so, and also a Bible Week in Skudenesness Congregation, Strongfield, Saskatchewan, Rev. Ostby's charge, beginning Tuesday, June 11, at 2 p.m. and closing June 16. Rev. P. Ljostveit and Edwin Overland will be the main speakers. Everyone heartily invited to be along around the Word of God and may we experience the Lord's presence.

—Einar Haave, Lars Njaa.

Protestantism Still Valid

The ceremony of induction into the cardinalate of the 32 men recently named for that order by the Pope of the Roman Catholic Church and the celebration of the Lutheran Church bodies of the four hundredth anniversary of the death of Martin Luther in the same week was a significant coincidence.

We are gratified that it happened that way, for it serves to remind us of the validity, from the Protestant viewpoint, of the Reformation, the justification Luther and other Reformation leaders had for breaking away from the Roman Catholic Church, and the basic differences still existing between these two groups of the Christian world.

We believe Protestantism should keep those differences in mind, and should cherish those doctrines and religious concepts which have been the strength and the power of her movement, and which are as valid today as when Luther nailed his 95 theses to the church door of Wittenberg, and took his stand before the diet of Worms with his famous defiance, "Here I stand. I can do no otherwise. God help me."

We need to recognize there is as much difference between Roman Catholicism and Protestantism as ever in the field of doctrine, religious practice and concept of Church and State. To take recognition of this is not bigotry, nor intolerance, nor persecution. It is not an attack upon the right and privilege of every individual to make his own choice in religion. It is not concerned with individuals and their loyalties, only with ideas and concepts in the most important field in the world.—The Evangelical Messenger.—Lutheran Outlook.

William Lyon Phelps of Yale University—called the most beloved professor in America—has on more than one occasion stated: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."—Selected.

Independent Organizations and the Organized Church

In writing on this subject we are conscious of the fact that we (the LBI) belong to what is termed "an independent organization." That is, while of the church, we are not "officially" supported by any of the organized church bodies. As such we are in a class with some other institutions and a number of missions sometimes called "faith missions," which term is correct as far as emphasis is concerned, but a misnomer if used to infer that the work of the organized church is not a work of faith. Faith is not dependent on methods. Some methods, on the surface, may seem to be and at times may be merely human planning and working. But not necessarily so. Behind the use of human methods and what may seem to be human persuasion there may be a deep consecration and humble obedience to God and His Spirit. The Spirit of God directs the children of God in different ways and according to different gifts and situations.

What we are concerned about in this editorial is the relationship that should exist between such independent organizations and the church. We desire to remind ourselves and others of what the relationship actually is, and therefore what the attitude ought to be. First of all, it is evident that we are all believers by virtue of the ministry of the Holy Spirit through the church. We are not outside, but in the church. The church is our spiritual mother. The local setting may not always have been what it should; the pastor may not have been the kind of shepherd God would prefer; and the membership may have been far from spiritual. There may be much with which to find fault. But the church is our spiritual mother just the same. It was through the preaching of sin and grace that we, through the Word, found peace with God, if we are His. Even if God used an evangelist to bring us to assurance he, too, was of the church and not apart from it. "I planted and Apollos watered, but God gave the increase." Thus the glory belongs neither to Paul nor Apollos, but to God. All that I am and all that I possess as a Christian, I received as a free gift.

And now as workers in an independent organization or mission we are conscious of the fact that we are existing and serving inside the church, not outside. As an educational institution we could not exist but for the work that is being done by the pastors and laymen of the many congregations. As we have so often stated during Bible Teaching Missions, if it were not for the faithful work of pastors, parents and Sunday school teachers, we would have no student body to teach at the LBI. Nor would we have any faithful intercessors or givers. Thus we are truly of the church as it exists in its organized form. And what is true of us is equally true of all independent work. The various independent missions are dependent on the church. The supporting members are members of congregations. The support does not come from outside the church, but from the inside. Likewise, the missionaries who are sent out are also the product of the Spirit's ministry within the church. So it is also with an independent movement like the Evangelistic Conference. The evangelists are of the church, her product. The invitations come from congregations and pastors within the church. Their field is not outside the church in some mission field, but within the church. And that is God's plan with the gift of evangelism. The support for the movement also comes from the membership of the church. Thus the whole movement is dependent on the church. Of all of these organizations it can truly be said: not controlled by the church, but supported by the church. It is a manifestation of true democracy within the church. Thank God for that.

Then what should be our attitude

Turn to page 4, column 1, please.

GUDS ORD

Disse profeter, evangelister og apostler har altsaa skrevet Bibelen. De var mennesker som vi men hvad de skrev er alligevel Guds ord. Guds aand gav dem isinde hvad de skulde skrive. Saaledes er da deres ord Guds ord. At de stod i et seregent forhold til Gud fremgaar ogsaa derav at de kunde profetere de ting som skulde ske i fremtiden. Mange av dem gjorde undergjerninger ved Guds kraft.

Vi selv faar erfare at Bibelen er Guds ord. Dette skjer derved at vi gjør efter ordet. Desmere vi indretter vore tanker ord og gjerninger efter Guds ord, desmere vil vi bli overbevist om at Bibelen er Guds ord. Hvor maa vi ikke tilstemme Bibelens ord hvor der tales om os mennesker. Bare vi vil gi akt paa os selv og hvad Guds ord siger kan vi aldrig tvile paa Bibelens sandhet. Guds ord siger os at naar vi synder kan vi ikke være glad og lykkelig. Vor samvittighet anklager os. Og naar vi gjør det gode da gir samvittigheten straks sit bifald. I Bibelen finder vi fuldkommen veiledning til frelse. Den omhandler alt som angaar vor salighetssag og kaster lys over menneskets liv baade i dets ungdom og alderdom, baade i nød og gode dage.

Det er mange ting i Bibelen som ikke er let at forstaa, serlig for den som mindre undervisning har haft. Veien til frelse—den er klar nok for alle som bruger Bibelen ret. Bibelen er git os av Gud til frelse og salighet. Saa skal vi ikke bruge den til videnskabelige øiemed. Vi maa forstaa at om ytre livsvilkaar forandres saa er dog Bibelen den samme. Den blir aldrig gammeldags.

Dersom vi skal ha nytte av Bibelen maa den brukes ret. Dertil hører at vi ved brugen av den sukker og ber til Gud om hans aands oplysning. Vi bør altid ha en viss hensigt med at lese Bibelen. At bare lese ordet er ikke nok. Det er dem som leser forat lære—de mener at naar de bare leser Guds ord vil Gud være dem naadig. Denne slags lesning maa vi vokte os for.

Ved lesning av Bibelen bør vi alltid ha for øie at vi trenger at forstaa Guds mening. Det er ikke let for os til alle tider. Og dersom vi misforstaar Guds ord kan vi endog komme til at lide skade derved. Ihvertfald blir der ingen nytte av saadan lesning.

Det er ogsaa nødvending ved lesning av kristelige bøger at vi ber Gud om lys saa at vi faar nytte av dem. Vi maa lese med andagt, sindet ma være roligt og tankerne maa være vendt til Gud. Vi maa ved lesningen forestille os som om vi stod lige foran den levende Gud, himmelens og jordens skaber.

Det er ogsaa nødvendigt at vi leser med et villigt forset at ville leve efter ordet. Den som vet sin Herres vilje og gjør den ikke skal faa stor straf—ja større end den som gjør mod Guds vilje uden at kjende den. Det er mennesker som siger at de har ret til at gjøre som de selv vil paa det religiøse omraade. Dette er ikke sandt.

—G.

DET ER NAADE FOR MIG!

En ulykkelig dypt sunken kvinde fik en dag besøk av sin prest. Presten forsøkte at indlede en samtale med hende, men hun vendte sig bort fra ham og lot ham tydelig forstaa at hun intet vilde ha med ham at gjøre. "Hvorfor vil du ikke snakke med mig?" spurte presten. "Nei, fordi jeg vet at De intet andet har at si end at jeg er fortapt, og det kan jeg si mig selv," var svaret. "Nei, da tar De storlig feil," sa presten, "jeg hadde noget ganske andet at fortelle Dem." Hun saa paa ham med store øine. Det var tydelig at merke at hun var ganske spendt paa at faa høre hvad andet presten vel kunde ha at si hende. "Jeg kom hit for at fortelle at der er naade for Dem hos Gud."—"Hvad, naade for mig?" Det lyste op i hende. "Er det sandt? Er der naade for mig?" Og presten forkyndte hende evangeliet om ham som tar imot syndere, og hun hørte evangeliet og tok det til sig.

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10-11

Wadena, Sask., Første Nr. i Juni, 1946.

Jesu Trontale

Trefoldighets fest, Les Matt. 28:16-20

Det hadde vært en underlig vandring for disiplene da de alene, uten Mesteren hadde gaatt til Galilea hvor Jesus hadde satt dem stevne like etter sin opstandelse paaskedag. Men de gikk med fryd i sjelen, baade over aa ha sett ham to gange i Jerusalem, og over naa aa skulle møtes med ham igjen. Vi vet av Ap. Gjr. at det var gjennom førti dager Herren slik apenbarte seg for dem inntil han for til himmels. Hvilket fjell de møttes paa er ukjent. Jesus trær fram for dem og holder sin trontale.

Han tar til med aa betone sin makt og den herlighet hos Faderen som naa var blitt ham til del. Fordi han var lydig inntil korsets død, fordi han fornedret seg dypere enn noen annen, "Derfor har og Gud ophøyet ham og git ham og gitt ham det navn som er over alt navn. Filip." 2:9. Jesus er naa himmelens og jordens Herre.

Men hva vil han bruke sin makt til? Til aa vinne alle jordens folk, ikke for aa undertvinge seg dem, men for aa frigjøre dem. Vi har her foran oss Jesus store misjonsbefaling, den gjerning han har testamentet sitt folk. "... gaa derfor ut og gjør alle folkeslag til disipler, idet I døper dem til Faderens og Sønnens og den Hellige Aands navn, og lærer dem aa holde alt det jeg har befalt eder." Folkene skal altsaa gjøres til Jesu disipler ved daapen i den treenige Guds navn, og ved en derpaa følgende undervisning og paavirkning til innlevelse i troens liv og lydlighet.

Dette er først og framst ordet om den YTRE MISSJON—marsjordren som ikke gir Kristi kirke paa jord lov aa slaa seg tilro før evangeliet er brakt til alle folkeslag. Det er ogsaa ordet om den INDRE MISSJON—det stadige arbeid blant de dømte for aa lære dem aa holde alt det Kristus har befalt. Det gjelder ikke blott og bart aa lære dem Jesu befalinger, slik at de kjenner dem eller vet om dem, men lære dem til aa HOLDE DEM og LEVE ETTER DEM. I dette ordet av Jesus ligger nødvendigheten av et stadig indre misjonsarbeide blant de dømte skarer. Naar misjonen staar overfor voksne hedninger, maa der undervisning til før daapen meddeles, opplæring slik at hjertene blir aapne og rede med lengsel til aa motta daapens frelse, d.v.s. OMVENDELSE slik at de blir som barn. I dette ord ligger ogsaa at de smaa barn er straks rede og skikket til aa motta daapen, like-som de ogsaa hører med til "alle folkeslag."

Naar der er de som vil nekte barne-daapen, strider dette fullstendig mot grunnteksten. Jesu befaling peker paa barnedaapen som det normale, det regelrette, det som det skal tas til med. Daapen bringer, som ordet sier, oss inn i samfundet med den levende Gud. Vi innplantes i daapen "inn i" Faderen og Sønnens og den Hellige Aand som den fruktbare jordbund. Og i DENNE jordbund kan sjelen leve det evige liv—saasant den slaar sine hjerterøtter fast i den ved troen. Vi kan ogsaa tenke paa bildet av innpodningen som der pekes paa under daapshandlingen. Den treenige Gud er livstammen og de dømte smaabarn er grenene.

Den treenige Guds navn betegner Guds vesen, slik som det er aapenbart for oss—som vaar Skaper, Gjennomfører og Helliggjører. Vi døpes altsaa til aa være Faderens barn paa grunnlag av Jesus dyrebare blod utgytt til frelse, og vi tilegner oss frelsen og barnekaaret ved den tro som den Hellige Aand skaper i oss. Syndernes forlatelse og den Hellige Aands gave er de nødvendige vilkaar for aa kunne

VIL DU HJEM?

En reisende forteller i en gammel bok:

Jeg drev om paa dekket ombord paa et dampskib paa vei til London. Jeg la merke til en pen ung matros som ikke lot til aa være særdeles op-tatt nettopp da. Og jeg kjente mig kalt til aa gi ham et lite vidnesbyrd om vaar felles Gud og Frelser.

Jeg gikk derfor bort til ham og spurte hvor han tenkte sig hen efter ankomsten til London.

"Det vet jeg ikke riktig," svarte han. "Mitt hjem er i New York. Nylig fikk jeg brev fra far; og han ber mig komme hjem, da han synes jeg har fart omkring i verden lenge nok nu. Men jeg har ikke bestemt mig paa hva jeg vil gjøre."

"Deres far er sikkert meget glad i Dem."

"Ja, det er han."

"Ogsaa jeg," sa jeg, "har en Fader som er meget glad i mig; han har elsket mig før verdens grunnvold blev lagt. Og jeg har brev fra ham om at han vil ha mig hjem."

"Hvor er hjemmet Deres da?" spurte matrosen.

"Det er i himmelen. Og Gud er min far. Det vet jeg, for han sendte sin enbaarne Sønn til verden før aa si mig det, og for aa vinne mig himmelen."

Da den unge mannen nu ikke svarte noe, fortsatte jeg: "Om De bestemmer Dem for aa gjøre som Deres far vil, hvorledes vil De bære Dem ad med aa komme til ham?"

"Hvorledes?—Selvsagt maa jeg enten kjøpe mig billett eller ogsaa ta hyre og saaledes fortjene overreisen."

"Men jeg behøver ikke aa betale for billett til mitt hjem," sa jeg. "Heller ikke aa arbeide for den. For Jesus, Guds Sønn, har gjort begge deler for mig. Han har betalt for mine synder.—Hvad mener De om en slik far?"

Mannen svarte ikke, men saa ikke uvillig ut.

"Han er Deres far og," sa jeg. "Han elsker Dem, og sendte sin Sønn ogsaa for Dem."

"Men jeg er ingen kristen," sa han.

"Guds ord sier," svarte jeg, "at han, den rettferdige, døde for urettferdige."

Han stod litt.—"Ja, det er sikkert nok at jeg er urettferdig. Er det det De vil ha sagt mig at Jesus døde ogsaa for mig?"

"Ja, det vil jeg gjerne ha sagt Dem, fordi Gud selv har sagt det, i sitt ord. Da er det aa lite paa."

"Han, den rettferdige, døde for urettferdige," hvisket han. "Det høres saa utrolig ut."

"Allikevel er det sant," sa jeg. "Se, her staar det, i 1 Peter 3, 18: For ogsaa Kristus led én gang for synder, en rettferdig for urettferdige, for aa føre oss frem til Gud."

Den unge mannen bestemte sig, før turen var omme, til aa reise hjem til sin far i New York, og til aa ta imot i tro ordet fra Faderen i himmelen.

—Fra et bytteblad.

staa i barneforhold til Gud. Uten daapen er mennesket ennaa under forbandelsen som et vredens barn og uten makt til aa leve i den frelsende tro. Daapen legger grunnen under en synder, men saa kommer den daglige skolegang ved den Hellige Aand—med de mange trin paa stigen til Guds rike. Aa "lære aa holde alt det" Jesus har befalt oss er den nødvendige fortsettelse til Guds rikes oppbyggelse i vaart hjerte. Paulus skriver til menigheten i Efesus at de skulle vokse op og oppbygges paa Kristus som hovedhjørnestein til "et hellig tempel i Herren, til Guds bolig i Aanden." Venn—lar du Aanden faa oppbygge deg slik?

H. Arnholt Strand.

LIDT SJELESORG

Spørsmål: Hvad kan grunden være til at mange som er vakte op av sin syndesøvn ikke blir omvendte?

* * *

Svar: Vi ga tre grunde i siste nummer som svar paa dette spørsmål, og vi vil fortsette og gi en del flere grunde hvorfor vakte folk ikke blir omvendte.

Den første grund vi vil nevne denne gang er at vakte folk har gjort sig op en mening om hvorledes omvendelsen skal gaa for sig, og hvis det ikke gaar slik, da gir de op og gaar tilbake til sit gamle liv.

Det er jo rimeligt at den vei som et menneske laver til ikke er i overensstemmelse med Guds vei. Det er gjerne følelsen de tror skal gjøre utslaget i omvendelsen. De har tenkt, at hvis de kunde bli gjennomstrømmet av en inderlig glede og fred, da skulde de tro at de var omvendte. Saa strever de med at faa istand en god og behagelig følelse og til sine tider kan de da føle sig lettet og glade og da begynder de at tro at kanskje de nu er omvendte. Men saa er det det samme igjen. Man graver inde i hjertet efter en grund til at man er omvendt, og jo mer man graver og undersøger der, jo mer faar man det svar, at der er ingen omvendelse fore-gaet. Saa kommer det spørsmål frem: Er det muligt at tro sig frelst, før man føler at man er frelst og omvendt?

For det første vil jeg faa lov til at si at en sand omvendelse grunder sig ikke paa følelsen. Den har en helt anden grund. Først grunder en sand omvendelse til frelse sig paa hvad Jesus har gjort. Det er det frelsesverk som Jesus utførte paa Golgata kors, der ligger til grund for vor frelse. Derfor gjelder det om for den vakte sjel at faa sine øine vendt bort fra sig og hen til Kristus, der bar vore synder og betalte for dem ved sin lidelse og død. Derfor staar der saa vakkert i en salme: Den grund hvorpaa jeg bygger, er Kristus og hans død. I en anden salme staar der: Nu har jeg fundet det jeg grunder mit salighets-ens anker paa. Den grund er Jesu død og vunder, hvor den før verdens grundvold laa. Der er den grund, der evig staar, naar jord og himmel selv forgaar.

Nu kommer det meget vanskelige spørsmål: Hvorledes skal jeg komme ind paa denne grund, saa jeg kan si at jeg bygger min frelse alene paa Jesus? Da sier Jesus selv, at den som kommer til mig støter jeg ikke ut, men da vil kanskje noen indvende at man kan ikke komme til Jesus før man tror paa Jesus, og det er netop det jeg ikke makter. Jeg kan simpelt hen ikke tro. Ja, saa staar man der og kommer ikke lenger. Der blir ingen omvendelse eller overgang fra mørket til lyset eller fra satans makt til Gud.

Her vil jeg gjerne faa hjelpe en slik bekymret sjel og si: Naar du vender dig til Jesus, og du sier som den blinde mand: Herre Jesus, du Davids søn, forbarm dig over mig, eller som de ti spedalske ropte og sa: Jesus, Mester, forbarm dig over mig—da tror du paa Jesus. Men da sier du: Jeg kan ikke føle at jeg tror. Nei, det er ikke nødvendig at føle at du tror. Det rette er at du føler at du er en fortapt synder og skyldig til at gaa evig fortapt paa grund av dine mange synder, og desuten at du sier til ham, at du er ikke som du gjerne vilde være, og saa bekjender du alt for ham og ber som toderen: Gud, vær mig synder naadig. Saa gir Jesus dig det svar: Jeg støter dig ikke ut.

Men saa kommer du kanskje med det spørsmål: Maa jeg ikke vente med at tro mig frelst til jeg føler mig

lykkelig og glad og kan si: Nu følger jeg at jeg er frelst og omvendt til Gud.

Da vil jeg si til dig engstede sjel: Du er frelst før du føler dig lykkelig og glad. Du er frelst i det samme øieblik du vender dig til Gud og til din frelser og bekjender alt og ber som toderen eller som den blinde eller som de ti spedalske. Gud kan ikke andet end at han setter en strek over alle dine synder og sletter dem alle ut av sin hukommelsesbok og han ser paa dig allerede da som om du aldrig hadde syndet. Du staar frelst for Gud, og der er allerede glede i himlen over en synder som er blit omvendt. Men hvorfor kan jeg ikke i det samme øieblik faa føle det, sier du. Ja, det er Guds hemmelighet. Han har kanskje noe mer at faa lære dig, og du er kanskje ikke enda riktig ferdig til at faa ta imot den store glede som han vil la dig faa erfare. Han maa kanskje faa føre dig ned i en større erkjendelse av din nød, saa du har maattet gi op alt i dig selv, og naar du da staar der som den mest fortapte sjel i verden, i dine egne øine, da hvisker han et ord ind i hjertet: Vær frimodig, dine synder er dig forladte; eller det kan være et andet ord fra vor bibelbok eller fra en salme der er bygget paa Guds eget ord. Det er under denne ledelse av Guds aand at saa mange gir op og tror at det nytter ikke, og saaledes gaar det til at mange av dem der er vakte aldrig blir omvendte.

Skal du bli omvendt da maa du ikke gi op om det ser aldrig saa umulig ut. Husk paa den kananeiske kvinde. Hun ga ikke op. Hun fik hjelp. Hvis du som leser dette er vakt, da gi ikke op, og du skal en dag faa opleve som en frukt av at du er frelst baade glede og fred, men hvis du vil bygge paa gleden og freden, da har du ikke den rette grundvold. Gleden og freden er en frukt og kan variere frem og tilbake, men frelsesgrunden staar fast til alle tider, og Jesu løfte, at den som kommer til mig, støter jeg ikke ut, staar ogsaa fast til alle tider.

Det er muligt at vi ogsaa neste gang kan behandle noen flere av disse grunde.

—S. H. Njaa.

DERSOM JEG VAR RIK!

Ikke sjelden hører en folk si: "Bare jeg var rik, saa skulde jeg nok gi meget til Guds rikes sak."

Mon det nu er saa sikkert at det blev slik om de fikk rikdom?

En misjonær har fortalt om to hedningkristne som snakket sammen om den ting.

Den ene sa til den annen: "Hvis du hadde 100 sauer, vilde du da gi de 50 til Guds rikes fremme?"

"Ja, det vilde jeg," svarte den andre. "Jeg vilde sikkert gi de 50."

"Og om du hadde 100 kjør, vilde du da gi 50 av dem?"

"Ja, det er jeg viss paa."

"Men om du hadde to griser vilde du saa gi én av dem?"

Mannen fikk med ett et langt ansikt, og han svarte tvert: "Hvorfor spør du om noe slikt? Du vet jo at jeg har to griser, og at jeg ikke kan undvære noen av dem."

Mon han hadde gitt bort halvdelen av sin eiendom om han hadde hatt 100 sauer eller kjør eller hester? Mon du—ja, fullfør nu selv spørsmålet!

"Der er blomster og planter som gir den nydeligste og kraftigste duft fra sig naar de begynder at visne, eller blir trampet paa. Saaledes er det ogsaa med de troende, naar de i trængsler og anfektelser synes at visne bort. Naar de har følelsen av at de hverken kan be, graate eller klage, saa utgaar der allikevel en kraft fra dem som bevæger baade himmel og jord."—En abonnent.

Independent Organizations

Continued from page 2, column 3.

to her that is our mother, who bare us and who feeds us? If we speak well of her and endeavor to serve her, should it ever be said that "we have sold out to the church?" Sold out to whom? And if we defend her in spite of her many "spots and wrinkles," should it be an evidence of lack of spirituality? Lack of that which is the fruit of the Spirit, which is love? It is for us to contemplate. An evidence of true spirituality in our attitude ought, first of all, to be one of genuine gratefulness for all that we have received and do receive. And as we are grateful, we should at all times be true intercessors. And if we pray we will also love, and if we love, we will also speak well of the church.

Does that mean that we are to be blind to the things that may not be right and that we should compromise for the sake of peace and favor? No more than any individual church member who is awake should take such an attitude of complacency. We are told in the Word that we should exhort one another as long as it is called today. But in exhorting there should always be "speaking the truth in love." And when speaking the truth in love one always seeks to know the truth and never to go by hearsay, or to judge in general by local situations. The more we learn to know the church the more reasons we find to thank God, and to become sincerely humble as we recognize that no individual or group of individuals has any patent on spirituality. At times we find deep, sincere spirituality where we had not expected it, and are deeply humiliated as we realize how we have judged unfairly. At times the reverse may be true. So, while we are not to be as "dogs that can not bark" (Isa. 56:10), we are to be brethren who do not bite (Gal. 5:15). We are not to bite the hand that feeds us.

There is room for independent activities within the organized church. They are the spontaneous expressions of deep-felt needs created by the Holy Spirit. Such needs may not always be recognized by official boards already burdened with many responsibilities.

Independent movements also afford the much needed development of spiritual gifts within the church and become a safeguard against a centralization which may become stifling to spiritual life. They also become a healthy source of new inspiration which has a wholesome influence on the more official functions of the body, the church. Within the spiritual sphere they act as minorities do within the body politics. Within the latter men are even willing to give their lives to preserve the rights of minorities as over against the all powerful rule of one party.

We are thankful to God that there has been preserved a blessed spirit of liberty and the right of free expression of convictions within our Lutheran church. This, however, must not be misused so as to become negative and destructive, but must always be kept on the high level of true spiritual fellowship and constructive, loving relationships. This will demand constant diligence on the part of all, for we are not blind to the fact that we are all pestered with the impact of the old, self-centred flesh. In the very chapter in which the apostle Paul sets forth the divine provisions of a variety of gifts for the upbuilding of the church, he has this timely admonition:

"Walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."

—O. G.—Bible Banner.

"Run, run and work, the law commands,
But gives me neither feet nor hands;
But sweeter sounds the gospel brings
It bids me fly, and gives me wings."

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:5-7.

Swift Current Circuit News

The W.M.F. of Swift Current Circuit met in convention April 27, 1946, at Scotsguard Church, E. Leivestad, pastor. The business session opened at 11 a.m. with a solo by Mrs. Braaten of Simmie. Mrs. George Gilbertson led in devotion reading Col. 3, especially stressing verse 17. Mrs. Haugen of Admiral reported \$115.71 collected through mission boxes. She urged that Ladies' Aids make more use of mission boxes. The following officers were elected: President, Mrs. George Gilbertson, Frontier; vice-president, Mrs. E. Leivestad, Admiral; sec.-treas., Mrs. A. O. Anderson, Frontier. The department secretaries are: Education, Mrs. B. Olson, Admiral; mission box, Mrs. M. Haugen, Admiral; charities, Mrs. R. J. Muri, Hallonquist; promotion, Mrs. George Bergholtz, Swift Current; life membership and In Memoriam, Mrs. H. F. Johnson, Kyle; historian, Mrs. Elizabeth Wig, Eastend.

The afternoon session was held in conjunction with the church circuit convention. After the singing of the hymn, "God of Eternal Love", George Gilbertson of Frontier, led in devotion. A duet, "When Jesus Comes" by Nora Gilbertson and Bernice Anderson of Frontier, followed by a talk by Rev. M. B. Odland who based his words on Romans 8:35-39, emphasizing that only through Christ can we be more than conquerors. Five L.D.R. girls sang the hymn "Beautiful Saviour". Reverend Leivestad then continued the discussion of the convention text. In closing all sang "Stood We Alone In Our Own Might". Mrs. Haugen presented the need for mission work, stressing the use of the mission box in our Ladies' Aids. Mrs. Leivestad emphasized Christian Nurture, while Mrs. Gilbertson spoke on the work of the W.M.F. in general. Pastor Johnson brought forth an appeal in behalf of Lutheran World Action. Several choruses were then sung under the leadership of Pastor Christenson. The following aids were represented: Scotsguard, Bethesda, North Immanuel, Kyle, White Valley and Frontier. A hearty thanks to the ladies of Scotsguard for their hospitality to all visitors.

Mrs. A. O. Anderson, sec.-treas., Swift Current Circuit.

History of Camrose Circuit, W.M.F.

The Camrose Circuit W.M.F. was organized November 26, 1921, at Ryley. The meeting was opened with prayer and the reading of the 95th Psalm by Mrs. O. E. Ellingson. The Constitution was read and adopted, followed by election of officers: President, Mrs. O. E. Ellingson, Camrose; vice-pres., Mrs. P. B. Anderson, Bardo; secretary, Mrs. A. H. Solheim, Camrose; treasurer, Mrs. A. Broughton, Donald. The thankoffering amounted to \$5.15. Miss Ness, sec.-pro-tem.

1922—The W.M.F. met at Bethany Church, Donald, October 30. A small donation was given to the Old People's Home, Bawlf.

1923—The W.M.F. met at the W.M.F. met at the home of K. Lyseng in Skandia congregation October 29. It was recommended that a thankoffering be received November 25. The officers were re-elected with the

exception of president, Mrs. Sarah Postvedt, Wetaskiwin. A gift of \$20 was given to missions. The collection amounting to \$23.10 was also given to missions.

1924—On March 31, at Ryley, Rev. Nielson of Donald spoke on the missionary work of the women in our circuit. The collection of \$33.87 was given to missions. The annual meeting of the W.M.F. was held at Bardo Church November 24. Fifteen dollars was donated to Bethany Home, Bawlf and \$5.00 to missions. The president was authorized to use the balance in the treasury to buy literature and other necessities. Officers elected: Pres., Mrs. A. H. Solheim, Camrose; vice-pres., Mrs. P. B. Anderson, Bardo; sec.-treas., Mrs. Magda Hendrickson.

1925—A meeting of the W.M.F. was held in Wetaskiwin at the same time as the district meeting. Mrs. Stolee led in devotion and a discussion followed regarding the best method of reaching more of the ladies of our church and get them interested in the work of the W.M.F. Rev. Braa spoke on Queen Esther's prayer and the power of prayer. The annual meeting was held November 2 at the home of K. K. Lyseng in Skandia congregation. Ten dollars was given to Bethany Home, Bawlf, and \$5.00 to missions. Officers elected: Pres., Mrs. Magda Hendrickson, Armena; vice-pres., Mrs. A. H. Solheim, Camrose; sec.-treas., Mrs. Hazel Hanson, Camrose; thankoffering secretary, Mrs. Nora Olson, Tofield; mission box secretary, Mrs. Mabel Walker, Armena; self-denial, Mrs. Blomlie, Ryley. The president emphasized the need for rest homes for our missionaries.

1926—The annual meeting was held on July 6 at Camrose, during the Norwegian Centennial. The district W.M.F. was held at the same time so the program was quite full and little time was left for the circuit session. Dr. Aasgaard opened the meeting with an address. Mrs. Brun, Canada district president, gave a very interesting talk on what to do at the Aid meetings, how to improve and make them more interesting.

1927—W.M.F. annual meeting was held at Camrose Lutheran College July 7. The president gave a resume of the work; ladies' aids should be kept in touch with each other. She also made a note of the ten cent membership fee which goes to the support of the rest homes. A vote of thanks was tendered Mrs. Solheim for her work in the W.M.F. as she was now leaving the district. Officers elected: Pres., Mrs. Hendrickson; vice-pres., Mrs. John Olson; sec.-treas., Mrs. Edward Hoyme; mission boxes, Mrs. John Hansen; self denial, Mrs. Nels Lyseng; thankoffering, Mrs. Ingmar Olsen.

1928—Annual meeting was held in Moland church, Camrose, July 13. Mrs. Scotvold sang a hymn and led in devotion, reading from Psalm 68. Mrs. P. B. Anderson spoke on having a separate secretary in each Aid for the various branches of the work. A resolution was passed to have the delegates arrange for this in their respective Aids. The officers were re-elected with the exception of Vice-pres. Mrs. B. Lomnes; and Sec.-treas. Mrs. C. J. Vikse.

1929—On June 15 the W.M.F. held their convention during the district meeting in the U.F.A. hall in Camrose. It was decided to invite Dr. Orr to give his lecture and slides to the W.M.F. on July 10 of Camrose Week. The department secretaries reported as follows: Thankoffering, \$118.35; mission boxes, \$103.00; self denial, \$85.88.

1930—A workers' conference was held in Camrose Lutheran Church on April 25. The president stressed the importance of each Ladies' Aid gathering data and writing the histories

of the aids. Fourteen aids belonged to Camrose circuit and nine were represented. Mrs. John Hanson spoke on Christian education, pointing out the need of supporting our own Christian colleges of which we have eighteen. Mrs. Hendrickson spoke on Cradle Roll, Alaska Mission and In Memoriam. C. A. Ronning opened the evening session with devotion and a talk on missions. Rev. Carlson gave an address on Sunday Schools. The annual convention was held July 10 in the basement of the Lutheran church. Mrs. John Hanson, president of the Missionary Society, asked that their organization might join the W.M.F. This they did. The Missionary Society had been supporting a Bible woman in China at a cost of \$100 a year, and the W.M.F. decided to continue this work. Mrs. Stolee, Donald; Mrs. Olaf Olesburg, Bawlf; Mrs. Carlson, Camrose; Mrs. Asper, Wetaskiwin, and Mrs. Ben Anderson, Bardo, were elected to direct mission meetings in their localities, the collections from these meetings to go to the Bible Woman fund. It was decided that each aid should remit \$1.00 per year for expenses, half of which should be used by the district officers for expenses. Department reports as follows: Self denial, \$43.60; mission boxes, \$111.00; thankoffering, \$69.17. Officers elected: Pres., Mrs. Hendrickson, Tofield; vice-pres., Mrs. John Hanson, Camrose; sec.-treas., Mrs. Ingmar Olson, Tofield; mission box sec., Mrs. P. B. Anderson; thankoffering, Mrs. Lomnes, Armena; self-denial, Mrs. Kjørlien, Wetaskiwin. The collection amounting to \$15.05 was given to the missionary society.

1931—The annual meeting was held during Camrose week, July 2. Mission boxes \$101.90; thankoffering, \$25.00; self denial, \$27.25. Seventeen aids now belonged to Camrose circuit. The aims are: To help with the budget; arouse spiritual interest in the Ladies' Aids and to support a Bible woman in China. Other activities are the Lena Dahl memorial; missions in Madagascar, Indian missions, deaconess home in Chicago, box work and the old people's home at Bawlf. Officers were re-elected, with new department secretaries: Mission box, Mrs. O. Olesburg, Bawlf; thankoffering, Mrs. Lars Grue, Hay Lakes; self denial, Mrs. Tveit, Edberg. Miss Groseth sent a letter of thanks for a year's salary for the Bible woman in China. Mrs. Carlson and Mrs. Asper were elected delegates to the convention in Moose Jaw. The collection, amounting to \$22.81, was divided between Camrose Week expenses and Bible woman in China.

(To be continued)

TWO OF YOU

If two of you agree—just two—
Not numbers swayed by power,
But two linked hearts with purpose true,
That pray in some dark hour.

If two of you agree—just two—
Who share a heavy load,
Or, with sad questioning eyes pursue
The lone Emmaus road;

If two of you—just two—
Thereby encouraging
Each other, strong in faith to be,—
Prayer shall its answer bring.

If two of you agree to ask
In Jesus' name for aught,
Your Father undertakes the task
Of doing what ye sought!
—Winnifred A. Iverson.

"He who sets out to change individual lives may be an optimist; but he who sets out to change society without first changing the individual is a lunatic."—Samuel M. Zwemer.

* * *

"Let me burn out for God. After all, whatever God may appoint, prayer is the great thing. Oh, that I might be a man of prayer!"—Henry Martin.